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be found in the skeleton maps, stripped of all but the bald essentials, which illustrate the operations described ; and it is lamentable that more care should not have been taken in making the spelling of names on the maps agree with the spelling in the text — the most flagrant case being the map of the Mantua-Leoben country, in which no less than eighteen names differ from the orthography of the text. An error has also been made in saying that Marmont was created a marshal in 1804 and as such commanded one of the corps of the Grand Army in the Ulm-Austerlitz campaign, whereas he did not really obtain his baton until after Wagram.

Colonel Dodge has not sufficiently accentuated the three periods into which Wartenburg has divided Napoleon's career as a general, and it seems to me that he follows too closely the *Mémoires de Sainte-Hélène* which, although among the most remarkable writings in history, are not always to be relied upon unless thoroughly verified by more authoritative material ; Thiers's brilliant work errs for the same reason in that he followed too closely the *Bulletins*, which, as Napoleon wrote to Masséna on October 11, 1805, were "drawn up in haste and on the run". However it is asking too much to demand an absolutely accurate history until all the treasures of the war archives of the continent have been unearthed and treated in the manner of Foucart's *Campagne de Prusse*. Dodge has done a notable work, and the close of his second volume has left us at Tilsit, where the emperor's star shone its brightest. We shall anticipate with pleasure the remaining volumes, especially to see how he will treat of Eckmühl — where the manœuvres surpassed even those of Ulm — and of the campaign of France — where the titanic struggle again called forth the mightiest efforts of the genius who taught the world more of the art of war than any other captain of ancient or modern times.

FREDERIC L. HUIDEKOPER.

La Théophilanthropie et le Culte Décadaire, 1796-1801 : Essai sur l'Histoire Religieuse de la Révolution. Par ALBERT MATHIEZ. [Bibliothèque de la Fondation Thiers, IV.] (Paris : Félix Alcan. 1904. Pp. 753.)

THIS volume and its companion, *Les Origines des Cultes Révolutionnaires, 1789-1792* (Paris, Société Nouvelle de Librairie et d'Édition, 1904), are the two theses presented by M. Mathiez, at the University of Paris for his doctorate. M. Mathiez, who was formerly a student at the École Normale Supérieure and later a student pensioner on the Thiers Foundation, is at present professor *agrégé* of history in the Lycée at Caen. He has for some time been a frequent contributor to historical reviews and an active member in French historical societies, and is one of the most brilliant of the younger generation of French historians. This volume recommends itself at first glance by the dedication to MM. Aulard and Bourgeois, the two eminent masters under whose friendly guidance M. Mathiez has pursued diligently the study of every phase of the religious history of the Revolution. These two theses and

various review articles are the first fruit of these extensive researches in a field which has hitherto been left too fully to the martyrologist. The excellence and completeness of these first essays, which treat of single episodes, will commend to a kindly consideration any future work of the author upon his chosen subject. The thorough documentation of the volumes is a guaranty of the exacting research and the patient accuracy of the author. The systematic arrangement of the book and the full index, so sadly wanting in too many French books, will especially commend this volume to every student who may use it.

While all will agree in testifying to the author's scholarship, many will differ with him in their attitude toward the subject. M. Mathiez, like his masters, is a convinced supporter of the Third Republic and takes a keen interest in its policies, especially those affecting the church and education, which are of such vast importance at this moment. He has studied the religious problem during the French Revolution as a part of the problem which confronts the France of to-day. To the American, happily long since accustomed to the separation of church and state and to their coexistence, anti-clericalism is something he cannot understand, especially when it extends to a complete rejection of Christianity or any possible revealed religion (p. 705). To the Frenchman of to-day the Revolution is, in the phrase of M. Clémenceau, a "bloc" which he must accept or reject as a whole. To him the questions which perplex the Third Republic are the same as those which troubled the First Republic, and the greatest of these is the religious and educational question, for not only have church and state been linked together in France but education and religion have seemed inseparable. Naturally the intimate relations of church and state, of royalty and clergy, under the *ancien régime* caused the revolutionists to hold the church jointly responsible with the old monarchy for all of the existing evils. The Revolution sought at first to subordinate the church to the state, but the ultramontanism of the clergy soon developed official indifference and even official persecution of the church. The revolutionist hated the church because of the enormous financial burdens, direct or indirect, which it had imposed; he distrusted it because it owed allegiance and demanded obedience to a foreign ruler whose interests were by no means consonant with the national welfare of France; he hated the presence of a privileged class, the clergy, which was the ever-present symbol of that obnoxious allegiance which it sought ever to make more exacting. In short, the financial, political, and moral power of the clergy seemed to be used for purposes hostile to the interests of both the people and the nation. It is little wonder that the religion professed by this clergy fell under the same condemnation as the clergy themselves. The Revolution taught men that some of the duties formerly entrusted to the church could be performed better, less expensively, and less dangerously by the state. Men then began to dream of replacing the discredited church by a new religion, pure, undefiled, and, above all, patriotic. The Revolution had destroyed and satisfactorily replaced the monarchy, why could

it not destroy and replace the church? The Church believed that its safety required the overthrow of the Republic and the undoing of the Revolution. The Revolution and its child, the Republic, were equally convinced that safety could be obtained only by destroying the power of the Church, if not the Church itself.

Just as Jeroboam realized that the people of Israel could not long be loyal to his kingdom if they continued to go Jerusalem, a foreign capital, to worship, so the revolutionists felt that the Republic was insecure as long as its citizens owed allegiance to a foreign pontiff; and like Jeroboam the revolutionists essayed to create a new, a national patriotic religion. The worship of reason, the worship of the Supreme Being, and the system of revolutionary festivals each abode their destined hour and went their way, while others were still-born. The *Culte Décadaire* was a purely political religion and fostered by Merlin of Douai and his fellow-directors from October, 1798, to July, 1800. It was in a measure a revival of the old system of Revolutionary festivals established in connection with the Revolutionary calendar during the Terror. Theophilanthropy was the longest-lived of these transient religions. It was invented by Chemin, a Parisian bookseller and freemason, and by Valentin Haüy, the famous friend and benefactor of the blind, in the winter of 1796-1797. Under the patronage of the director Larévellière-Lépeaux it secured official recognition. Its vogue was chiefly in Paris and in a few cities of the provinces, but it had ramifications in foreign countries, not excepting the United States, where the French of Gallipolis in Ohio and Thomas Paine each showed an active interest in it. It fell under the ban of the law in October, 1801. Thanks to MM. Aulard and Mathiez, we now possess satisfactory accounts of the different attempts of the Revolution to create a religion.

GEORGE M. DUTCHER.

The Life of Nathaniel Macon. By WILLIAM E. DODD, Ph.D. (Raleigh, N. C.: Edwards and Broughton. 1903. Pp. xvi, 443.)

PROFESSOR DODD'S book is a welcome contribution to American political biography. As he tells us in the preface, it is the first comprehensive life of Macon yet attempted. While this famous North Carolinian is not accounted a great statesman, still his long public career during the formative period of our nation, his thirty-seven years of conspicuous service in Congress, his position as favorite representative of North Carolina, his relation to the secessionist school and to the great sectional struggle, his independence, and his Randolph democracy render his biography a work of much more than local or passing interest.

Professor Dodd has dealt with the subject very acceptably. The style, marred only by an occasional sentence that is loose, awkward, or obscure, is prevalently clear, careful, and engaging. The material is drawn in part from published sources, but quite largely from manuscript letters and records. These sources, scattered and on many points scanty,